THE

Connecticut Evangelical Magazine.

[PUBLISHED ACCORDING TO ACT OF CONGRESS.]

VOL. VII.] NOVEMBER, 1806. [NO. 5.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

MESSRS. EDITORS,

IS it not to be feared, that many, with the Bible in their hands, flatter themselves, that they are not opposed to God in their hearts, though they do not obey his laws? The subsequent thoughts, grounded on Matt. xii. 30, "He that is not with me is against me," are submitted to your disposal.

THE leading idea to which some attention will be paid is this, That there are two great interests to the one or other of which all the children of men are inclined, viz. religion and impiety. All good people love the former, and wicked people the latter. So that there are no neuters. Here it may be remarked, the interest of truth and holiness is God's interest. God himself is truth—all holiness; and he savors nothing that is contrary to it. *True* and *holy* are epithets often ascribed to God by way of eminence and peculiarity—Truth and holiness are glorious perfections, and some of the brightest gems in his crown. As mercy, so truth and holiness shall be built up for ever.

God very early let mankind know, that truth and holiness were that interest of his, which he would support and maintain. Our first parents were convinced of this, which filled them with fear and trembling. And the sacred pages connectedly, abundantly teach us, how dear these perfections are to Jehovah, and with how much propriety they may be said to be his interest. Now the interest of sin and wickedness is diametrically opposite to this; and hence is the interest and cause of Satan. This he is promoting and advancing to the utmost of his power, in opposition to God and his cause. He is an enemy to God and his kingdom. Now that all good people are with God, and espouse his cause, is very apparent:—This is manifest in that they love him supremely, are his loyal subjects, and friendly to his kingdom in all respects. They sincerely

wish and pray, that his kingdom may come; may be promoted and advanced in the world, as well as within themselves. His honor is dear to them, and it is their great delight to see his kingdom flourishing; to behold Zion shining in her beauty and glory. And they must necessarily thus espouse God's cause, in that they are true and holy themselves agreeably to divine requisition.

They have a principle of holiness implanted in them, which happily influences and governs their conduct. Being holy, they must love holiness, and hate sin as that abominable thing which God himself hates.

Though they, at times, commit sin, through the influence of indwelling corruption, and the instigation of Satan, yet they habitually hate it, and are willing to part with it for ever. Indeed, whatever is displeasing to God is so to them. This being the case, they may well be said to be *on the Lord's side*.

Again—They are with Christ, on his side, as they yield willing and cheerful obedience to his commands. It cannot be determined, that all subjects are heartily engaged on the side of their sovereign, though they may visibly obey some of his mandates, and even make high professions of friendship and loyalty; witness Ahithophel's treatment of David. Persons may, for some reasons, obey their prince, and yet be enemies to him in their hearts; but not so in the present case: that obedience which God's people yield to him, is a full evidence of their being heartily engaged on his side, and springs from their attachment to him. Did it not originate from love, it would be of no account with God, and would not give it the name of obedience, whatever professions such might make; but would consider them as enemies and rebels.—All real Christians are sincere and cheerful in their obedience to his requirements, they do not this as a task, for they love his commands: Oh, how love I thy law, is the language of their hearts. They, viewing God's law to be holy, just and good, a glorious law, must love it—they see it to be so reasonable and fit that God should be obeyed, their hearts approve every precept.

In a word, when their graces are in due exercise, it is as their meat and drink to do the will of their glorious Lord.

Again—The same truth may further appear, from the relation in which they stand to the blessed God, their Saviour. They are made the children of God by a gracious adoption, and they view him not only as their friend, but father, who is infinitely worthy of their regard, being possessed of every possible perfection. And they are united to Christ so as to be one with him, in a spiritual sense, being members of his body, of his flesh, and of his bones.

Now considering this near relation, of what an unnatural part must they be guilty should they not be with Christ, as suggested above? Further, the same may be argued from principles of gratitude. We must conclude, they are on the Lord's side, or, that they are awfully ungrateful: surely God hath laid them under the strongest obligations to espouse his interest, and for ever be on his side. He hath done

much for them: though they were his enemies, he hath reconciled them to himself, and become their friend: he hath been pleased of his infinitely rich mercy and sovereign grace, to pardon their sins, and make them heirs of a crown of immortal glory. Now, God having done thus much for them, they must be destitute of all gratitude, or be engaged on his side. Has there not been enough said to show, that all the godly are heartily *with Christ?*

But where shall we find the ungodly, the unrenewed? Surely they belong not to God's kingdom, but as the interest of sin and wickedness is the devil's interest, so all wicked people may be said to be with him. This, perhaps many, especially if they be moral in their outward conduct, may disbelieve; but this verily is the case. There are, doubtless, many wicked people, who are unacquainted with their own hearts, who imagine they are friendly to God, and wish well to his interest and kingdom, but this is their great mistake; for why then do they not quit the part they have taken, and shew themselves on the Lord's side?

But that they are in fact on the side of sin and with Satan, is what now remains to be proved. They are all, without any exception, enemies to God; for the scriptures of truth explicitly declare, that the carnal mind, (of which they are all possessed) is enmity against God; and as they are enemies, so is Satan, hence they are with him, and *against* Christ. No doubt can be entertained of Satan's opposition to God in all respects. His kingdom, (to which all sinners belong) is in direct opposition to the kingdom of God. He was the first offender, and sinners are called children of disobedience, and children of the devil, as they imitate him, and take part with him against God. The wicked are estranged from the womb—sin is their element, to do any thing spiritually good, they find no inclination. As Satan is opposed to the work of grace, so are they—they often oppose this work in the world, but always in their own hearts, till conquered by efficacious grace. They are utter enemies to the way of salvation by Christ, and so averse from it, that they never would bow and submit, were not their proud and stubborn hearts subdued by sovereign, all-powerful grace. They are so disinclined to any advances towards a state of grace, that they often, as we have reason to think, grieve and quench the Spirit in his convictive influences on their minds.

The unregenerate are ever sinning, and dishonoring God in one way or in another; and whenever they sin, in whatever manner, they join with Satan, against God and his interest.

That may be said of all mankind in their natural state, this hath been thy manner, from thy youth, that thou obeyest not my voice. The above observations may be abundantly substantiated from the holy scriptures. Hence does it not conclusively appear, that all impenitent sinners take part against God? However moral they may be in their lives, it alters not the case.

In short, 'tis a case which will not admit a neutrality: all men are heartily either with God or

against him. A few reflections will be added.

What has been remarked may suggest the folly, delusion and misery of hypocrites and all mere moralists. How many such are ready to flatter themselves that they are with Christ? They may be very exact in external obedience. They may perform many visible duties, hear, read, pray, and endeavor to perform social and relative duties, and hence draw so favourable a conclusion respecting themselves. Is there not reason to fear, that there are many thus deluded, who have no better foundation to conclude themselves friends to God, than the Pharisees of old? Let none imagine, that those only are against Christ, who are openly vicious and profane: persons may be very exact and scrupulous as to externals, and yet be against him. Whatever men may be or do, Christ does not consider them as being *with him, or, gathering with him*, unless they sincerely believe in him; unless, renouncing all self-confidences, they depend wholly on him for pardon and acceptance with God. However any may say to him, Lord, Lord, he does not call them his friends, unless they love and obey him. His own words are, ye are my friends, if ye do whatsoever I have commanded you. Then are not those miserably deceived, who please themselves with the idea of being with Christ, and pleasing to him on account of what they do in their sins, while their hearts are unrenewed? Surely such must be great strangers to themselves. They do not search their own hearts sufficiently to discover the truth respecting themselves, viz. that they are enemies to God, and that while such, however numerous their external services may be, they are viewed with abhorrence. In how hazardous a situation are such! They are so proud of their own performances, and think God so well pleased with them, that there is great danger that they will never be brought off from a self-righteous spirit; and of consequence, of their ever remaining enemies to God and his grace; and this being their case God will treat them as being his enemies, his language in reference to them will be, bring those mine enemies, who would not that I should reign over them, and slay them before me.

Hence, let all be cautious that they do not conclude themselves to be *with Christ*, and in his interest, without just grounds, and let all be excited faithfully to examine their own hearts, and see on whose side they be. Let a few questions be propounded to assist in ascertaining this momentous point. Do you in very deed love God? Are you well pleased with all his perfections? Do you rejoice in his government? Are you delighted with all the displays of his will? Does holy obedience to all his commands, and acquiescence in all his providential dispensations appear reasonable and fit? Do you repent of all your past offences, so far as they can be recollected? Is it matter of shame and grief with you, that you have acted a part so unfriendly to God? Are you willing to accept of Christ in all his mediatorial character, and as a Saviour from sin as well as from wrath to come? Do you

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The Religious Remembrancer, extracted chiefly from the writings of ancient, eminent divines.

(Continued from p. 137)

No. III.

REMEMBER that Jesus Christ, the adorable Son of God, came down from heaven to save and redeem the lost and miserable race of mankind, from the guilt and condemnation that they have exposed themselves unto, and deliver them from the power and dominion of those evil appetites and affections, which they have foolishly and wickedly indulged themselves in. He does this by an act of pardon to all penitent believing sinners; and the powerful spirit of his grace, to all that humbly and diligently seek the aid thereof. Oh, infinite depth of divine love and goodness! There is something so amazingly merciful and kind in this conduct of divine providence over mankind, that, one would think, no one can calmly and attentively consider it without having his unbelief and rebellion subdued thereby. Who can seek for arguments against such a Saviour, or cavil at a religion, that brings redemption and happiness to miserable, unworthy beings? Who can contemplate the height, and depth, the length and breadth of this love of God in Christ Jesus the Lord, without feeling all the tender affections of human nature excited, and his heart burning with love and gratitude to God, for such unsought unmerited grace and deliverance; and his soul thirsting for his own salvation in Christ Jesus? Surely, the gospel revelation has enough in it to make it the joy, the comfort, and desire of every man's heart, and cause the whole creation of heaven and earth, of angels and men, to praise the Lord of all for such astonishing salvation!

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ject the Saviour, is to sin against the only remedy, and render it impossible for mercy itself (according to the constitution of the gospel) to save you; and to leave yourselves in the same dark malignity and self-tormenting desperation with the devils themselves.

No. IV.

REMEMBER that in order to partake of the blessings of the gospel, and the salvation of God by Jesus Christ, a change must pass upon your minds, so great and real, that no expressions less strong than those of being born again, born of God, being made new creatures, and the like, can sufficiently describe. The necessity and nature of this change are most worthy of our very serious consideration, since the God of truth has assured us, that except a man be born again he cannot see the kingdom of God. And, except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven. This renovation does not, indeed, change the principles of our being, or give us any faculties of soul which we possessed not before; but it directs them to such different objects, and employs them to such different ends and purposes, as if we were other beings; and therefore is properly described by a new creation. Instead of pursuing the lusts of the flesh, the lusts of the eyes, and the pride of life, it directs the powers of the soul to a diligent enquiry after, and exercise about, the great subjects of God and Christ, heaven and holiness; it spreads a new and marvellous light over the understanding, and turns the affections and will to a very different bias; in short it is "a change wrought in us by the Holy Spirit of God, whereby the principles of all religious dispositions and virtuous actions, are implanted in us; the soul is inclined, with cordial affection and hope, to embrace the salvation of God by Jesus Christ, according to the promises of the gospel; and unfeignedly repenting of all its sins, doth turn from the allowed love and practice of them all, unto God; and from sincere love to him and faith in him, desires and endeavours to walk before him in all holy obedience, and newness of life, according to his will." This is the change that the sacred scripture every where declares necessary to the salvation of all who enjoy the gospel, and hope to possess the blessing of it. And surely, the importance of it to us all, should make us very solicitous that we do not mistake the nature of it, and deceive ourselves with false suppositions of our having experienced it; since, if we leave this world under such a delusion, we are lost for ever.

To assist you a little in this serious enquiry,

First. The person who never yet perceived that sin is a great and detestable evil, deserving the anger and judgment of God; and that never was humbled in the apprehension of his unworthy behaviour to God, and rebellion against his holy law, and government, but can mock at sin, and bear his iniquities as a tolerable burden; is yet unconverted, and without conversion can never be saved.

2d. That person that never felt what need there is of the pardon of sin by the atonement of Jesus Christ; that never was

driven from a sense of guilt and danger, to Jesus Christ as the Saviour of sinners ; or brought to admire the glorious design of God, in the great work of redemption ; nor hath any sense of the suitableness and value of the glad tidings of salvation in the gospel, but can read and hear the gospel as a common story, and entertain the conceit of merit and sufficiency in himself, as if he himself was not concerned in the redemption of sinners ; is yet unconverted.

3d. That person who is not weary of, nor hateth from his heart, all known sin in himself; and is not willing to use diligent care and labor in the use of those means God hath appointed, for obtaining a conquest over it ; but will venture his soul in a sinful, careless life, rather than he will embrace serious godliness ; and taketh up with religion in part, upon mere necessity, rather indulging his sins, if he durst, and thinking those commands of God grievous and intolerable, which prohibit and condemn his evil practices and passions and lusts ; is yet unconverted, and a stranger to true religion.

4th. That person that doth not choose and practise the duties of holiness to God, and righteousness, truth, and mercy towards men ; that is a stranger to the spirit and temper of Christ within him, and the moral image of God upon him ; and doth not express it in religious worship and obedience ; that is not merciful, just, and true to others, humble, sober, and temperate in himself ; whatever profession of religion there may be, where these things are wanting, such are yet strangers to true Christianity, and must be renewed, if ever they are saved.

5th. That person that doth not love God and Jesus Christ, above all earthly good ; and in his deliberate choice, doth not prefer an interest in the favor of God, and the hopes of heavenly happiness, before all the pleasures, and riches, and honors of the present world ; that will rather venture his soul against the threatenings of God, than part with any profits or pleasures, that love and affection to Christ, and obedience to his commands, make necessary so to do ; that will embrace religion no further than may consist with his worldly prosperity, and fleshly lusts ; and sets his heart and affections principally upon the good of the present life ; is certainly yet in an unrenewed state, and unless divine grace change his heart, is in a lost condition.

If all this be true, and true it is, if the word of the living God be true, how many poor sinners, yes, rich, honored, and learned sinners too, are in a state of death, and condemnation before God ; that never yet thought of it, believed, or laid it to heart? Self-flattery, is the greatest soul destroyer in the world. We call not upon you to open your eyes, to see yourselves in a desperate and remediless state, but only to change your delusive and destructive hopes, for those which God will approve, and his truth and faithfulness confirm ; as ever you regard the eternal salvation of your souls, and would stand with comfort before the Lord Jesus Christ, and his holy angels in the great and solemn day of judgment. If you are yet a stranger to humble obedient faith in Jesus Christ, and sincere repent-

ance towards the blessed God, continue so no longer ; stifle not the convictions of your minds, delay not in such a dangerous situation ; mercy and forgiveness are now offered to you, accept of mercy, and live.

(To be continued.)

A dissertation on Job xxvii. 19.

The rich (wicked ver. 13) man shall lie down, but he shall not be gathered.

AS questions have arisen concerning the import of this text, it shall now be attempted to ascertain the meaning of it. For this purpose it may be proper to produce a variety of passages in which the term *gathered* is used in the holy scriptures. Abraham, Gen. xxv. 8. was *gathered* to his people. Gather the elders of the people. Exod. iii. 16. To gather stubble. v. 12. Gather thy cattle. ix. 19. Gather (manna) a certain rate. xvi. 4. Not gather every grape. Lev. xix. 10. Water spilt which cannot be gathered. 2. Sam. iv. 14. I will gather thee to thy fathers. 2. Kings. xxii. 20. Gather money. 2. Chron. xxiv. 5. My servants were gathered to the work. Neh. v. 16. They gather the vintage. Job xxiv. 6. Gather lilies. Sol. Song. vi. 2. The Lord God which gathereth the outcasts of Israel, saith, yet will I gather others to him, besides those that are gathered to him. Gather his wheat into his garner. Matt. iii. 12. As an hen gathereth her chickens. xxiii. 37. Gog and Magog to gather them together. Rev. xx. 8.

Upon inspecting these passages, it is very obvious that the term is used with reference to a great variety of subjects and occasions ; and the import of it may be obtained by considering, 1st. It supposes a plurality of subjects. Though it may be used with respect to one person or subject, yet some other person or subject is implied, and necessary to give it significancy. 2d. It implies that the persons or subjects antecedent to gathering are in a dispersed and separate state. Exod. v. 12. The people were scattered to gather stubble. Matt. xii. 30. He that gathereth not with me scattereth. 3d. The meaning of it especially consists in *collecting* the several separate parts to which it refers, and bringing them to one place or condition. The herd which was dispersed over the field, is collected or gathered to the stall, the flock to the fold, and the lambs to the bosom of Christ. According to divine direction, Num. xi. 16, Moses gathered or collected seventy men of the elders of Israel to the tabernacle of the congregation : and at the consummation of all things, Christ will send his angels, and gather his elect from the four winds, dispersed through all parts of the earth, and bring them to himself in heaven.—Let us now apply these observations to the present subject.

As the term *gather* first occurs in the patriarchal age, it probably originated from the pastoral life of the patriarchs, and was primarily used to denote the collection of their flocks to their folds. From this it was applied to any subjects which have a resemblance to that transaction. Among others it was used sometimes more

comprehensively, to express the expiration of life, and being numbered with the dead; at other times, and perhaps more frequently, to denote a peaceful interment in the grave. That it was used in this sense, it is apprehended will be evident from the following instances.

It is said of Abraham Gen. xxv. 8, of Ishmael ver. 17, of Isaac xxxv. 29. and of Jacob xlix. 33. that he gave up the ghost and died, and of them all that they were gathered to their people. In these instances being gathered to their people must be synonymous with giving up the ghost and dying, or express their conveyance to the grave. God said to Moses, Num. xx. 24. Aaron shall be gathered to his people. The history adds, that Aaron died in the mount. So it was said to Moses, Num. xxvii. 13. Thou shall be gathered to thy people. It is recorded of him, Deut. xxxii. 5. that he died in the land of Moab. In these instances dying is synonymous with being gathered to his people. In another expression the difference in terms is so small, and the subject so evidently the same, that it would be unreasonable not to consider it as of the same import. Judges ii. 8—10. And Joshua died, and also all that generation were gathered to their fathers, and there arose another generation after them. Is not this fact an illustration of the words of king Solomon. Eccles. i. 4. One generation passeth away, and another cometh after it. It was promised to king Josiah, 2 Kings, xxii. 20. I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace. Can it reasonably be doubted, whether the gathering of Josiah to his fathers and to his grave, were any other than his death and burial? The same subject indisputably is expressed in other passages with a very small variation of terms. It was declared to Abraham, Gen. xv. 15. Thou shalt go to thy fathers in peace. And are not the following words explanatory of this expression? Thou shalt be buried in a good old age. Going to his fathers in peace, or being buried in a good old age, was the same with being gathered to his people. So it is said of the rich man, Psalm xlix. 19. He shall go to the generation of his fathers. That even going to his fathers in peace did not describe the death of the righteous, but only denoted, dying in the midst of surrounding friends, and a decent interment in the grave, is evident from the contrast in the address to king Josiah, Thou shall be gathered to thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place: and the declaration made to king Zedekiah. Jer. xxxiv. 4, 5. Thus saith the Lord of thee, Thou shalt not die by the sword; but thou shalt die in peace and with the burning of thy fathers so shall they burn odours for thee, and they will lament thee saying, Ah, Lord. Very similar is the other expression, slept with his fathers, which so frequently occurs in the history of the kings of Israel and Judah. The apostle observes, Acts xiii. 36, For David fell on sleep and was laid unto his fathers and saw corruption. Do not these various expressions evidently relate to the same subject, dividing

the whole human race into two classes, one termed the *fathers* comprehending all the dead ; the other comprizing all the living, their survivors. When one was transferred from the living to the dead, he was said to sleep with his fathers, or be gathered to his people. To apply these remarks to the present purpose. As being gathered to his people, denoted a peaceful conveyance to the grave ; so not to be gathered, described an unburied state. As not only the heathen considered an unburied state as a great calamity,* but it is represented in scripture as a peculiar expression of divine displeasure, so when Job enumerated the judgments which awaited the wicked, he mentions this in particular. He shall lie down, or die ; but not be gathered, or buried. That this was the primary meaning and is the genuine sense is sufficiently confirmed, it is apprehended, by other texts, Jer. viii. 1, 2. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, out of their graves, and spread them before the sun, they shall not *be gathered nor be buried ;* they shall be for dung *upon the face of the earth.* Chap. xxv. 33. And the slain of the Lord at that day shall be from one end of the earth even to the other end of the earth : they shall not be lamented *nor gathered nor buried ;* they shall be for dung upon the ground. Ezek. xxix. 5. Thou shalt fall upon the open fields ; thou shalt not be brought together, *nor gathered* ; thou shalt be meat to the beasts of the field, and to the fowls of heaven. Similar to this, it was denounced upon Jehoiakim. He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

TUPIKOS.

* Eneas groaned and exclaimed, "*Nudus* ignota, Palinure, jacebis arena."

Memoirs of Mrs. C. Welch.

MRS. C. Welch was born at Deerfield, Mass. Nov. 1757. She was the youngest child of the Rev. Jonathan, and Mrs. Dorothy Ashley. Blessed with religious parents she was dedicated to God in infancy, and the subject of many fervent prayers. As the child of Christian parents she received a virtuous education, being trained up in early life to honor and fear the Lord. By such an education, as well as by a natural sense of propriety, she was prepared even in early life, for a course of modesty—meekness—strict virtue, and to honor the laws and institutions of God. Possessing a heart of sensibility to an uncommon degree, and a tender conscience, she was ever awake to a sense of duty ; and was, therefore, an obedient, attentive and most affectionate daughter. In the town which gave her birth, where she had a large circle of most intimate acquaintance, and where she spent more than thirty of the first years of her life, she possessed the general confidence, esteem and affection of the people.

By disposing her to decline an early marriage, God reserved her for the discharge of two important duties ; one, to be the support and comfort of an aged mother in widowhood ; and the other, to be a blessing to a man de-

prived of his wife at an early period, and left with the care of three motherless children.

Her father died in the month of August, 1780. Her mother, who was then advanced in life, and laboring under many and great infirmities, looked to her as a nurse, and the principal staff of her earthly support. Upon her she attended night and day, with care and filial piety; sparing no pains or labor, however great, that might in any measure alleviate the burdens, and ease the distresses of an aged parent, sinking under the infirmities of declining life, and tottering, apparently, on the borders of the grave.

In February 1791, she became connected in marriage with the Rev. Moses C. Welch. This introduced her to a new sphere of action, and among utter strangers, having no acquaintance in the society except the man to whom she had become connected in the *tender relation.* Here she had an opportunity of displaying the benevolence of her heart, as well as an uncommon share of discretion and prudence. Three small children, by a former marriage, were placed under her care. These she made her *own*, and exercised for them all the tender solicitude of a most affectionate mother. Their education and best good were objects of her careful attention; and she spared no pains to make them comfortable and happy. To her husband she was all that could be expected, or desired, in a most kind, tender, affectionate, and faithful companion. As a neighbor she was kind and benevolent, and her steps were marked with prudence. Governing herself by the maxim that *it is best to say nothing concerning those of whom we can say no good*, she spoke evil of none. In her tongue was, truly, the law of kindness. Such was the general tenor of her conduct, and treatment of all with whom she had any connexion or acquaintance, that she possessed the confidence of her husband—the love of her children—the tender attachment of her neighbors, and the esteem and respect of the parish in general. Given to hospitality she received, with pleasure, her numerous visitants, and did all in her power to make them happy.

But her spiritual concerns, and religious exercises formed the most interesting part of her character. Though her mind was, at different periods, exercised much concerning divine things, she made no public profession of religion until after her marriage. She adopted the Calvinistic system before this period, receiving as true what are commonly called *the doctrines of grace.* She was, in early life, possessed of the idea that grace is a term of communion; and that to profess religion without some preponderating evidence of love to God is dangerous, and not to be encouraged. Being of a tender and timid make, she durst not come to the table of Christ upon that evidence of her own faith which she had been able to obtain. This, though it kept her back for a number of years, by no means made her easy in a neglect of duty. It rather induced her to examine herself seriously, and there is reason to believe, to attend, in a prayerful manner, to the concerns of the soul.

It was with her, as is probably the case with many of God's children, that though the subject of much conviction, with clear discoveries of the corruption of nature, and the influence and indulgence of that corruption, yet she never undertook to point out any particular period when she became renewed. Believing the necessity of regeneration, she entertained a hope God had changed her heart, more from a reconciled view of the divine character, and a pleasedness with the gospel plan of salvation, together with an increasing desire to honor and obey God, than from any joyful and soul animating views, at any particular time.

In the year 1794, she so far surmounted the difficulties in her way, and obtained such a degree of hope, that she ventured to profess faith, and unite with the church; and appeared, though laboring, from time to time, under many doubts, to enjoy religion, and find a degree of pleasure in divine ordinances. It was her delight to go to the house of God with his people, and join with them in duties of divine worship; which induced her, in her long course of bodily infirmities, to struggle through many and great difficulties to obtain the privilege. Many times has she attended divine service through the day, when her countenance discovered so much weakness of body as to lead beholders to admire she could keep so long from her bed.

Her infirmities were many, and of long continuance. For nearly ten years she could, scarcely at any time, say she was well; and yet attended to the duties of her station with uncommon assiduity. She lost no time. Every moment was employed to some valuable purpose; thus did she set an example of industry, economy and fidelity. She often said she had no time to lose; and that our divine Redeemer had taught us to "gather up the fragments that nothing be lost." Her attention to family, domestic duties was continued till within a few weeks of the close of life. When her strength so far failed that she was no longer able to superintend the affairs of her family, she entirely dismissed all concerns of that nature, manifesting no anxiety about them.

The approach of death, and the decision of an infinitely holy God, who knows the secrets of the soul, were viewed with awful solemnity, and a trembling heart. Having a tender, feeling mind, together with clear views of the evil of sin, and a humbling sense of her own vileness, she was at times greatly distressed. Though she would invariably say she hoped she had some submission, yet she did not know she had any. Manifesting one evening great distress, the fulness of Christ and the riches of divine mercy were pointed out to her; when, though she acknowledged it all to be true, she said, "there are *vessels of wrath fitted to destruction*, and I don't know but I am one."—When asked whether she wished the character of God altered, she replied, "not at all. It is just as I would have it." And to the question, whether the dealings of God with her appeared to be hard, she said, "no, all he does is perfectly right." Her mind at times appeared to rise above those fears that greatly

perplexed her, and to exercise a strong confidence in God.—This was the case when conversing on the subject of leaving the world, and her prospects relating to futurity. She expressed her calmness in view of death by observing, sometimes I think I can say,

"At thy command I'll venture down,
"Securely to the grave."

Speaking of a state of absolute dependence, she acknowledged the truth of it, and said she was willing to be dependent. When it was observed to her that *that* implied a great deal—nothing short of a willingness to be in the hand of God, and to be disposed of according to his pleasure, she replied, "I do not wish to be out of his hand." Not many days before her death, in a free conversation on the subject, she manifested her darkness and distress of mind, and yet her reliance on the glorious Redeemer, and strong attachment to him, by observing with the spouse, "I seek him whom my soul loveth. I seek him, but I find him not." And at another time she declared her entire dependence on Christ by saying, "If I perish I will perish at the feet of Jesus." About three days before her death, she noticed something which led her to think her friends viewed her dissolution near. This induced her to say to an intimate friend, that she did not know but he discerned something which led him to conclude her death nearer than she apprehended, and desired, if that were the case, he would let her know it. This led to a free and interesting conversation in view of death and eternity. Her views of herself as the greatest sinner in the world lead to the following questions:

Quest. Do you think your sins too big to be forgiven?

Ans. No—they are not too big to be forgiven, but I don't know but they are so great that God will not please to forgive them.

Q. Have you no hope?

A. Yes, I have some hope. If I had none I don't know as I could live.

Q. What is the ground of your hope?

A. The mercy of God, and the merits of Christ.

Q. Do you hate the character of the sinner?

A. Yes, I do really hate it.

Q. Do you love the character of Jesus Christ?

A. Yes, I *know* I do.

After a considerable conversation she proposed that a prayer should be made with her; and the principal petition she wished to urge at the *throne of grace* was that she might be entirely subjected to the will of God, and not have one uneasy tho't. After prayer she looked upon a friend with a degree of anxiety in her countenance, and said, "When sinners die do they not go into the company of dreadful blasphemers?" He told her that her views were right. When impenitent sinners leave the world, they are joined in company with those that blaspheme God continually. She replied, with peculiar emotion, "I cannot endure it. I never can bear to hear God's name blasphemed. I have thought of it a great deal lately, and it has appeared to me that I could not endure it."—Why, said he, could you not? Is it because you love the name of God? She replied, I think it is.

He then replied to her that if she loved the name of God so well that she could not bear to hear it abused, God would never join her with blasphemers. To prevent too much fatigue by conversation her friend retired.—After an hour or two he returned; and when he came to the bed side she looked upon him with a countenance as bright and serene as a morning without clouds, and said with a smile, "I wish to let you know that I have had some very comfortable hours." Upon being asked the nature and ground of her comfort, she observed, "I am entirely resigned to the will of God. I am perfectly willing he should order, and do his pleasure concerning me, whether it be life or death." From that time she manifested no anxiety, but appeared to possess her soul in patience. Through the whole of her distressing illness, indeed, she was a pattern of patience. Not an uneasy word escaped her lips, nor was she scarcely known to utter a single groan.

At the time alluded to above the children were present, and she expressed the burden it was to her that she was not able for want of strength, to converse more, and especially with her children. "I long, said she to her husband, to talk to those children, and warn them; but I must leave that with you."

As a tender friend, and as possessing a strong desire for the good and prosperity of Zion, she was ever solicitous for the comfort of her husband, and especially for his usefulness in the important business, and interesting duties of his office. This she ever manifested both in health and sickness. When asked whether, in view of parting, she had any thing in particular to say to him, her only reply was, "I hope God will make you a faithful minister." A paper found in her trunk, may serve to show the secret exercises of her mind, in pious breathings of soul towards God, as well as her benevolent desires for the happiness of others. It appears to have been written on the anniversary of her birth, and is as follows. "God in his provi-
"dence has seen fit to bring me
"to this time. I have now en-
"tered the 46th year of my life.
"What has been my employ-
"ment? I have done little or
"no good in the world; and yet
"I have been a slave to the
"world. Had I been as faithful
"to my God as I have to the
"world I should have met a
"glorious reward; but not from
"merit, for I discard the idea
"of meriting any thing from
"God.

"O my God! By thy grace
"assisting me, from this day I
"form this resolution, so to live,
"if possible, as not to offend any
"one; but to make it my study,
"whatever I may suffer, to make
"others happy. I ask, O
"God! from thee that pru-
"dence, patience, health and
"strength, to enable me to pur-
"sue this resolution; and, if it
"be thy will, be pleased, most
"gracious God, to remove the
"dark cloud that hangs over
"me."

A thought upon another paper is calculated, and was, probably, designed to give consolation to mourners. It is in the following words. "Besides the agonizing
"pangs we feel at parting with
"beloved relatives, there are
"wild ideas roving in our

"minds, relating to our abode "here, which result from the "vain thought of living long; "and then how shall we be pro- "vided for when such a friend "is gone, who was our only, or "chief, benefactor; and by un- "belief limit omnipotent pow- "er, or grasp his providence "within our finite capacities, not "considering how easy it is with "Him, and how willing He is to "open new streams when the "old are dried up."

On the day before her death, which was Lord's day, while the family were some of them attending public worship, she expressed her apprehension that she should not see another day, and added, "death is no terror "to me." In the evening she appeared to be oppressed with an unusual drowsiness, or stupor, which was considered as a presage of dissolution. It was difficult to awake her, and she did not speak, or appear to notice any thing after about ten at night. Some of her last words were the following, and uttered distinctly, "I feel strangely—I am in no "distress at all—I don't know "what ails me— I hope God "will carry me safely through." From that time respiration grew more laborious, and she breathed shorter, and shorter 'till about twenty minutes after three in the morning, when this life ended, and with it, there is strong reason to hope, all sorrow and tribulation. *Blessed are the dead that die in the Lord. Precious in the eyes of the Lord is the death of his Saints.*

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

IN looking over some of my loose papers, I found a copy of a letter which was founded on circumstances that are common, and suggested some interesting thoughts. If the letter is worthy of a place in your Magazine, it is at your disposal.

MY DEAR SISTER,

I LITTLE expected to have an opportunity to write to you from the place of our present residence, and to send my letter by a private conveyance. I rejoice to improve it, and pray for ability to do it in the best manner. To inform you of our residence and prospects would perhaps be only repeating what our friends at ——— must have communicated already. Suffice it to observe on this head, that all is much better than we deserve. We have three little children whom we consider as promising. We enjoy the affection of the people with whom we are connected, have so much of the good things of this world as with good economy will support us at present, and though we are often out of health, and see our frames breaking down in this early stage of life, yet we hope, in some degree, we have learned in whatsoever state we are therewith to be content.

We were last winter at——, our place of nativity and hoped to have seen you there to complete the domestic circle, but were disappointed. It is not uncommon to any of us to meet with disappointments. You have had experience in this respect, though

in general prosperity has smiled upon you. How often have we seen the most promising prospects vanish, and leave the most sanguine expectations without the shadow of a foundation. Happy for us, if under these disappointments, we can feel a confidence in that wisdom which regards every occurrence, and a resignation to that will which orders all things not only beyond resistance, but with infinite righteousness. There is nothing that will avail to our support under trials and changes except this confidence and resignation. With humility and gratitude to him who is the author of this support would I say, that experience hath taught me this. It is then from experience I speak, and on the same ground would recommend this trust in God and submission to his will. But none do ever feel these exercises or derive support from them, until in their hearts they are "reconciled unto God." The perfections of the Creator and Governor of the world, as he hath revealed himself in the holy scriptures, must be approved, before we can feel sincerely composed under the dispensations of providence; for it is the Jehovah of the scriptures, an Almighty, all-wise, all-righteous, an all-perfect God, that governs the world. You will doubtless recollect that the reconciliation of our hearts unto God is the great end of the revelation contained in the scriptures, and of the preaching of the gospel. By sin the world is at enmity with God, all walk contrary to him. In their hearts men naturally disrelish the thoughts of a holy, sovereign God, and in their ways oppose him. By the preaching of repentance toward God and faith in the Lord Jesus Christ, God is in Christ reconciling the world unto himself, and offering pardon and complete salvation to all that hear. Are we in our hearts reconciled? Then his word will be our delight at all times, (especially in afflictions) his service our joy, his will our wish, and thus in all circumstances, with composure and quietude we shall be able to sing with the Psalmist, "The Lord reigneth let the earth rejoice &c.

When we visited at——, and saw the astonishing changes in families, my mind was forcibly struck with the evidence of the uncertainty of all earthly things. We saw one family which we left in affluence, now sunk into the lowest poverty, another stripped of its honors and in disgrace, a third broken and scattered in the most surprising manner, a fourth wasted by death, so that scarce a name is left, others declining, and others risen and rising into the notice of the world. What a scene of apparent confusion! It is so in all places in greater or less degrees. But all is moving in the most perfect order and harmony in the view of him whose throne is prepared on high, and whose kingdom ruleth over all, though unto us involved in darkness. All are moving regularly on the flood of time through changes and unto death in the wisest order, not indeed according to the view of our limited powers, but according to his who is infinitely wise. If we do but come to a blessed end when our course is finished, it is of very little consequence what our condition in this world is, or when we

leave it. The poor in this world who are reconciled unto God, and interested in his favor, shall be as happy as they that have enjoyed the greatest abundance, even if those also are reconciled unto God. But if they who are favored with abundance of this world's goods have devoted themselves to the concerns of the body, and neglected those of the soul, if they have spent their strength and days for the trifles of time, and disregarded those of eternity, surely the pious poor, however great their sorrows may be now, shall be unspeakably happier.

Lazarus in the regions of blessedness is no more pained with his wounds, but the gluttonous, uncharitable rich man, having had *his* good things in this life hath no comfort. Let our lot in this world be ever so grievous, our afflictions ever so great, if we are interested in the favor of God, all shall be well; on the other hand, if we are ever so prosperous but are destitute of this favor, it shall go ill with us. Yea while we flatter ourselves like the rich glutton, that we shall live many years to eat, drink and be merry, or like Haman feel exalted by our possessions, and elated with our honors, all things do in the most infallible manner work together for ill. Let us then, my dear sister, in the view of these things, seriously consider what manner of persons we should be in our hearts and practice. The thought that we are all moving toward an eternal and unchanging state of being is as solemn as it is true, and we ought not to banish it from our minds by eagerly pursuing the world. I recollect an account of a woman so attached and devoted to the amusements of the world, that on her way to—— which lay on the opposite side of the river from the house, finding the crossing exceedingly perilous, on account of the condition of the ice (it being winter) she could not be disappointed in her pleasures; but resolved to go on. That she might not be deterred from her course by the sight of her real danger, she blindfolded her eyes with her handkerchief, and bade the servant drive on through all the perils before him, for she was determined to attend the ball that night. You doubtless feel shocked at the account. What benefit could the poor woman expect to find from her blindness if she had fallen through the ice? But alas! is it not the same part which is acted over and over again by men in their conduct about future concerns? They are eagerly bent on earthly vanities, and blind their minds toward the perils they are exposed to from the neglect of eternal things, that they may not be impeded in their course. May you and I be ever on the watch against the snares of the present world, secure unto ourselves the favor of God in Christ, and finally become partakers of the inheritance in heaven that is incorruptible, undefiled and fadeth not away.

I have enlarged beyond my calculation. If I have wearied you, excuse me, and consider what has been written as flowing from the bosom of one who knows that he is with sincere affection your brother,

A. B.

From the Christian Observer.

IT has occurred to me, that the word MORAL is employed in a great variety of senses, and that the misunderstandings which consequently arise are so serious, that a few definitions of this expression may not be unworthy of a place in the Christian Observer.

1. In lately reading a French book on the constitution of the French armies, I found the word *moral* frequently recurring as applied to the FRENCH SOLDIERS. I rejoiced at this testimony in favor of their private virtue, and began to hope that a French soldier might be particularly sober, honest and conscientious; no less orderly in camp than I believed him to be valiant in battle. The "*moral* strength" of the French battalions, as my book proceeded to inform me, was extremely great; and this, "moral strength" was carefully distinguished from their "physical strength." Full of my English prejudices, I supposed this "moral strength" to imply, that influence and power which the practice of an exact morality procured to the French army in the countries which they have subjugated, and over which they were scattered. But becoming at length acquainted with the French jargon, I discovered that the term *moral* was a new philosophic term, which has now indeed travelled down from the philosophers to the vulgar, and has acquired a certain degree of general popularity by being the same with the good old fashioned word; to which word, nevertheless, it bears no affinity whatever in point of sense. By a close attention to my book I discovered, Mr. Editor, that the "*moral* strength" of an army means the strength or efficacy derived from the skill and dexterity with which its exercise and evolutions are performed; and that it stands opposed to *physical* strength, inasmuch only as the latter term implies the mere number of human bodies, together with the force of muscle and of sinew. Thus the *moral* faculties proved to be the *mental* faculties, or rather to be that *part* only of the mental faculties by the application of which to martial purposes a man for example, though inferior to a horse in strength, exceeds the horse in respect to the power of annoying an enemy. By the way, even a horse, when he is so trained and exercised as to enlarge his power of doing execution, may also be affirmed, as I conceive, to become something of a *moral* animal. In short, Mr. Editor, it thus turns out that these *moral* qualities of the French soldiery, with which I pleased myself, are exactly those which may enable them, if they should ever set their foot upon our coast, more effectually to make head against us. By the aid of this *morality*, as I now fear, they will practise a thousand stratagems against our volunteers; they will pick off our officers with their rifle guns; they will point with precision their flying artillery against our villages. By means of this *morality* they will surprise our towns, lay waste our fields, and make captive our wives and children.

2. Dismissing this most unpleasant and inauspicious use of the term, allow me next to call your attention to the same word

when employed by one of our English Philosophers. Mr. Hume, the person to whom I now allude, by throwing into one class all the qualities which are commonly thought "*estimable*," and denominating every one of them to be *virtues*, has confounded, as is well known, the natural powers of man with the moral virtues; justice and temperance, for example, with a pair of good legs or broad shoulders. I admit that Hume inculcates a somewhat higher use of the term morality than the French writer of whom I have spoken; for he includes in his idea many moral qualities, though he conjoins many which are not moral. I lately read a very ingenious essay of his, in which he strenuously contends for the philosophical wisdom and propriety of this confusion, and ascribes the distinction between moral virtues and natural talents, which now so unhappily prevails, to that influence on ethics which has been produced by theology in these latter ages; a distinction which, as he insists, is merely verbal, and was little attended to by the great and wise men who figured in the heathen world.

3. I proceed to a third meaning of the word *moral*. It signifies, I believe, according to many ethical writers, every branch of right conduct to our fellow-creatures, while it has little reference either to the motives which produce that conduct, or to our duty towards God. A regard to *general expediency*, according to some of these authors, is the true foundation of morality; *benevolence*, according to another party; *sympathy*, according to a third; an enlightened *selfishness*, according to a fourth. As those of whom I now speak contemplate morality only as it regards our relation to the globe on which we dwell, so they restrain us from looking beyond that globe for instruction respecting either its nature, its extent, its uses, or its end. We are to acquire all our knowledge of it by the means of human reason exercising itself on human things. We are to derive our light, not from the great source of light, not from the sun of righteousness which darts its rays from an immeasurable distance; but from such sparks as we can ourselves collect, out of the materials subsisting in that world in which we live. It must be admitted, that the morality of these ethical writers is often beautiful. One chief objection to their system is, that the men who put the theory into practice are not easily to be found; the worldly motives, which they present to the mind, not affording a foundation sufficiently strong for the intended superstructure. These projectors therefore erect no *building* of morality. They merely exhibit a *picture* of it.—They are of that class of architects who furnish plans and elevations, but have no great talent at executing and realizing the edifices which they design.

4. Let us next endeavor to define the meaning of the word *moral*, when employed in the common language of life. Here the sense is very various. With regard to the term *moral*, we are *all* eager to appropriate it to ourselves. Some credit is attached to it: the word therefore usually stands for that part of morality which we ourselves

happen to observe ; for it is important to remark, that with the exception of the few who derive their morals from the Scriptures, all are partial in their morality. The situations of men are very various, and this or that virtue is easy, or difficult, according to the circumstances in which we stand. The virtue which is easy we practise. We then dignify our practice with a general name, and we are shocked at the *immorality* of those who, being placed in other circumstances, are defective in that branch of morals in which we excel. It has been observed by some, that *orthodoxy* means *my doctrine*, and *heterodoxy your doctrine*, or *the doctrine of other men*. It might be said, with almost equal truth, that morality means my morality, and immorality your morality, or the morality of other men. That man also is deemed by us particularly immoral by whose vices we happen to be incommoded. Ask the rich what is the chief immorality : it is stealing. Ask the poor : it is oppression. Ask the shop-keeper : it is ordering goods for which you fail to pay ; it is the application of your ready money to debts of honour, while your tradesman's bill is undischarged. Ask the spendthrift, or the man of rank and fashion : it consists in the sordid vices of the trading and monied world ; in taking compound interest ; in charging an undue profit ; in over-reaching in a bargain ; in demanding a high price for necessary commodities. A woman is deemed by men to be immoral if she has once deviated from the path of virtue, while the very man, perhaps, who tempted her to this deviation, is not accounted by them an immoral person. The concubinage of a prince is excused by princes, and that of many philosophic monarchs seems to have been considered by a modern philosopher as perfectly consistent with morality*. Duelling is so gentlemanly a practice, that it is difficult to execute the law against it, in the case of persons who move in the higher circles : but, if I mistake not, some recent circumstances have shewn, that if men of a lower order engage in duels they will certainly be pronounced guilty of presumption, and perhaps also of murder. It is held by some that intoxication almost loses its immoral nature, when practised by opulent persons, and only in the convivial circle : but the inebriety of a poor man is always an immorality. Some philosophers have been so good as to frame their moral system in a manner very favorable to these distinctions. Their injunctions are not like those of the decalogue which demand the same things equally from all. Their law accomodates itself to per-

* " The modest station of a concubine," says Gibbon, " below the honours of a wife, above the infamy of a prostitute, was acknowledged and approved by the Roman laws. From the age of Augustus to the tenth century, the use of this secondary marriage prevailed both in the West and East, and *the humble virtues* of a concubine were often preferred to the pomp and insolence of a noble matron. *In this connexion the two Antonines, the best of princes and of men, enjoyed the comforts of domestic love.*"

Note by the Editors.

Gibbon was a celebrated English writer and infidel.

sons, times, and circumstances, and has many convenient exceptions and abatements. Men of this class, in judging of the morality of an action, merely consider its expediency: and, in doing this, the more general and remote consequences enter little into consideration. Vice is with these persons scarcely allowed to be a vice, unless you can shew a special injury. You must prove, as if you were in a court of law, some specific damage before you can convict of immorality. The world abounds with men who practically illustrate the evils of this system; with men, I mean, who are always violating the laws of God, but who never allow themselves to be immoral, because they never perceive that they inflict a particular and distinct injury.

5. I proceed next to consider the meaning of this term when employed with some little reference to Religion. Some ethical writers have admitted, that morality consists in conformity to the will of God, and have professed to lay the foundation of it in natural or revealed Religion. Many of these nevertheless have treated so largely of the inferior motives to virtue, and have touched so generally, and so briefly, on that religious principle which they nevertheless allow to be the basis of their system, that they differ little from the unbelievers. The foundation of Religion, which they profess to establish, may be admitted to have one quality of a foundation, namely, that it is out of sight. Having been once laid, it is buried as an unseemly part of the edifice beneath what they deem the fair and ample superstructure. Writers of this cast, if charged with having failed to found their morality on Religion, are undoubtedly able to make some defence. Religion they perhaps can answer was mentioned in an opening chapter, and it is subsequently implied even where it is not expressed. They cannot, however, affirm, that they have represented an habitual regard to God, in the mind of him who performs a moral deed, as necessary to render that deed acceptable to his Creator. Neither can they say that they have called men to the exercise of that *faith*, which is so much insisted on in the Gospel.

6. Again there are some who derive their morality more directly and plainly from the Scriptures. By those of whom I now speak, the sermon on the Mount is deemed the substance both of morality and religion; to which sermon they superadd a few practical precepts taken from other parts of the Bible. "By our morality thus understood," say these professedly Christian teachers, "and not by any reference to doctrinal points, those subjects of endless disputation, our character ought to be estimated in this world, and by this test, and by this alone, each of us," as they no less earnestly insist, "will be judged on the last day." The error of these persons is considerable. Although they profess to take the Scriptures, and particularly the Sermon on the Mount, for their guide in morals, they nevertheless fall very far below the standard of scriptural morality as there exhibited. They tolerate, if they do not cherish, the smaller degrees of emulation, pride, vanity, selfish-

ness, and covetousness; for the religious principle is so weak among them, that they find it necessary to substitute other motives to action, against which we are frequently guarded in the New Testament. They are also conformed to the world: they allow a free participation, if not of its vices, at least of its follies and vanities; and they do not watch against temptation. They do not "abstain from all appearance of evil." They attend the service of the Church, perhaps the sacrament, and respect the ordinance of baptism. They esteem themselves to be good Christians, but they are strangers, nay, enemies, to that serious piety, to that deep contrition, and entire self-renunciation, which mark the sacramental service; and to regeneration. They have a very inadequate idea of the value of time, and of the responsibility of man in respect to the whole multitude of his smaller actions. They carry no virtue to that height to which we are taught to aspire by the Gospel. And, in short, they so nearly resemble, in respect to practical points, the mass of worldly and unbelieving men, that it is difficult to discern any difference between them. It therefore may not improperly be asked of them, "What do ye more than others?" It also deserves remark, that those religious feelings which constitute, according to the language of the Bible, one essential part of Christian holiness, are little esteemed by those persons; perhaps are considered by them as marks of enthusiasm, and contemplated with suspicion and dislike. Motives are slightly enquired into. These, if the external conduct is fair, are easily assumed to be right. The condition of the heart is not seriously regarded. Good and bad actions are considered, not as indications of a christian and unchristian state, not as fruits of the spirit and works of the flesh, not as denoting a man to be a child of God or of the wicked one, to be under the law or under grace; but as so many items on the two sides of a general account. Each human being is imagined to have credit with his Maker for as many good actions as he performs, (it matters little whether on a religious principle,) and to stand debited for his bad deeds; and God is then supposed to strike a balance between them. The Almighty, according to the language of a poet, who well knew how to expose the nature of this error, is believed to weigh

> "Virtues and vices in an equal scale,
> And save or damn as those or these prevail."

Morality of this sort stands opposed to the whole genius of the Gospel. It is a morality in every respect poor and incomplete, and yet it is deemed sufficient to justify the possessor. It is not that morality which is perfect, and which by its very perfection serves clearly to condemn those who appeal to it as the criterion of their conduct. It is neither the sinless morality of the law, nor the sincere and universal holiness of the Gospel. It is a morality which is partial, ceremonial, external, owing its existence chiefly to a regard to character, arising out of a love of that honour which proceedeth from men, and not of that praise which cometh from God only. It is a morality which, occupy-

ing the place of true holiness, serves to deceive the possessor of it, and, by supplying him with something in which he thinks that he may trust, is wont to fill him even with prejudice against the humbling doctrines of the Gospel; whereas, "the law," as delivered in the Old Testament, when rightly understood, is, both by the types which it exhibits, and the morality which it enjoins, "our schoolmaster to bring us to Christ, that we may be justified by faith." In short, the morality which I am condemning is substantially the same with that external virtue to which the Jews attained, and of which the Pharisees made their boast; and in respect to which it has been authoritatively declared, that "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." When persons practising such a defective morality, can appeal to our Saviour's sermon on the mount as their moral standard, they shew themselves as ignorant of the true import of that awful discourse, as the Jews were of the true nature of Christ's kingdom.

7. I now advance to another class of persons who make a much more serious profession of Religion, whose regard to doctrine is great, whose conduct in many respects is strict, but whose morality nevertheless is extremely partial and incomplete. Cromwell was a man of this class. It is recorded of him, that he was addicted to none of the ordinary vices; that he observed the Sabbath; that he retired daily in order to pray and read the Scriptures; and that he much encouraged others in austerity of life. Some who watched him narrowly have reported, that when engaged in prayer he would prostrate himself on the ground, and that he appeared to pour out his soul with tears to God.* But it was one maxim of Cromwell that "the moral laws" of God, "though commonly binding," may "be dispensed with on extraordinary occasions†," it being proper that "private justice" and morality "should yield to public necessity." Even if history had not exposed the general hypocrisy of this usurper, the unsoundness of his Religion might have been inferred from this single trait. Many followers of Cromwell adopted a morality which was, in like manner, partial in a variety of respects; and in most ages there have been found men who have both professed and observed considerable strictness in certain particulars, while they have been negligent in other great practical points. Are there not some persons among ourselves, who consider adultery, fornication, gross fraud, lying, sabbath breaking, profaneness, to be grievous offences, but discern no iniquity in covetousness and love of the world? Are there not other advocates for a like strictness, who excuse almost every sin which can be brought under the denomination of a bad temper; others, who see little or no evil in spiritual pride and conceit? The Scriptures give no countenance to this kind of partiality. They often couple the vices of

* See Neale's History of the Puritans.

† See the same author.

the mind with those of the body, the sins to which moderns give the soft title of a bad temper with the grosser offences ;— " emulation, wrath, strife," with " adultery, fornication, and uncleanness ;"—" living in malice " and envy," with " serving di- "vers lusts and pleasures." How, indeed, can the sentiment, that a man may be religious and yet retain a bad temper, be more effectually discountenanced than by erecting charity into the chief Christian grace, and denominating love to be the fulfilling of the law.

The Scriptures are impartial in every sense. They spare the sins neither of the world, nor of the professing Church. They publish the transgression as well of one Apostle who for a moment denied, as of another who betrayed his Master. They give frequent warning of false teachers, who should arise and draw away disciples after them ; and lay down this as the universal test, that " by their fruits they should be known." They speak of an Anti-christ," a spirit professedly Christian, but really inimical to the true Christ, which should arise in the very bosom of the Church : they declare that, in the first and purest age, this spirit had begun to work ; and lest we should only guard ourselves against errors of a single class, they affirm that " there are many Anti-christs." They observe that even Satan can " transform himself into an angel of light." Appearances of sanctity have been maintained, some branches of morality have been observed, by all the great deceivers of mankind : how otherwise indeed could they have prevailed ? It is chiefly by the partiality of their virtue that the imposture was to be found out.

I propose in my next paper to enter into some description of truly scriptural morality, and thus to conclude my subject.

S. P.

From the Christian Observer.

THE author of the inclosed paper was the Rev. *William Whitaker*, of Leeds, in Yorkshire. The last sermon he ever preached was on Matt. xxiv. 44. " Therefore be ye also ready, for in such an hour as ye think not the son of man cometh."— This sermon he was induced to publish, with a preface, entitled " An Address to the Reader on the Danger of delaying the concerns of the Soul, in hope of a lingering Illness." I was particularly struck with this address as applicable to that numerous class of persons who labor under consumptive complaints, and who, it is well known, are exceedingly apt to indulge fallacious hopes of recovery, while their danger is plainly visible to every other eye. An anxious wish to prevent the lamentable effects of this wretched delusion, has made me desirous to obtain for the address in question, now little known, a place in the Chritian Observer. And I am sure that should it be the means, as I trust it may, of awakening the minds of any to a perception of the necessity of instant preparation for eternity, you, Sir, will feel amply compensated for the space which it will occupy.

S. L.

MR. WHITAKER'S ADDRESS.

CHRISTIAN READER,

"NO one, I believe, ever thought less of publishing a sermon when composing it, than I did of publishing this. An awful circumstance has however determined me to do it. It was the last I ever preached.—The same evening, after my return from Morley, where I had delivered it, a blood-vessel broke in my lungs, and finished my capacity for usefulness, as a preacher, in an instant. A circumstance which I hoped might procure it some extraordinary degree of attention, especially from those who had a personal value for me.

"Another reason was, that it would give me an opportunity of bearing my dying testimony against that delusion of delusions, by which I am persuaded Satan undoes more souls than by all his other devices; I mean the hopes of a death-bed repentance, grounded on the presumption of a lingering death. This, I flatter myself, I may be able to do with some advantage (notwithstanding my present very weak circumstances, and utter unfitness to treat any subject with accuracy) as I have seen so much of the flattery and delusions of a decline, during that long and tedious indisposition, through which the Almighty, in the course of his all-wise providence, has called me to pass.—This is the sole design of this introductory address.

"I know the generality of mankind are so far from having any formidable apprehensions of a consumption, that they think it affords a most happy opportunity of preparing for the coming of the Lord; and in the hopes of dying such a lingering death, often, alas! put off that which their conscience tells them is their duty, and which they would not for the world have left finally undone. When they think of the fever, the palsy, the apoplexy, or the cholic, they are alarmed; fear chills all their members, and they are almost persuaded to flee from the wrath to come. But as to a consumption, it carries no terrors with it; so far from it, that they think, if they may be but so happy as to die of this disorder, all will be safe enough; they will then have plenty of time to reflect upon their past lives, to humble themselves before God, to apply to the blood of Jesus, and the grace of the Spirit; and that they shall moreover have so many daily calls to attend to, and improve, this favorable opportunity, that there is little danger of their neglecting to improve it. This is all a delusion! a dreadful delusion, big with the eternal ruin of most, if not all who trust to it. A consumption affords none of those favorable opportunities of acquainting ourselves with God, and preparing for eternity, which it so speciously promises. No: like the harlot, it smiles only that it may the more easily *delude*.

"This, reader, is not the rash hasty declaration of a recluse immured in his closet, but the deliberate opinion of one who has past through the various stages of this most deceitful disorder, and grounded upon his own observation during a long course of trial: of one, whose firm persuasion it is concerning his own soul, that if he had not been prepared before he fell ill,

he had been undone for ever, (though no one was ever carried on in a manner more apparently favourable) and whose experience makes him as certain, that if thou trust to it, for making thy peace with God, it will as certainly undo thee. Bear with me, Christian reader, while I offer thee some of those observations which have induced me to be of an opinion so very different from that of the generality of mankind. If they appear only the hasty conclusions of a person rendered fretful by a long course of sufferings, then continue thy former hopes; but if thy conscience tells thee, as I am persuaded it will, that they are just, dread one moment longer to pursue a course which may be attended with the most fatal consequences. Oh, remember that awful declaration, the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down.—Isaiah xxviii. 17, 18.

"The reason, I presume, why this disorder has been generally thought so favourable to the great work of faith and repentance, is, that it is in itself extremely dangerous; yet attended with no great apparent pain or distress, and generally continues for a long time. Hence, I suppose, it has come to be thought favourable, both as affording *calls* to thoughtfulness, and *time* for exercising it. It must be confessed there appears something specious in this. One would imagine, considering how generally fatal all kinds of consumptions are, that they would at once alarm the person seized with them, and put him upon an *immediate* attention to the things that belong to his peace; in which case he would generally have considerable time for it. Yet surprising as it may appear, this is so far from being the case in fact, that it has passed into a common proverb, that *a consumptive man never thinks himself in danger*. The justice of this I scarce knew how to allow, till I came to experience it. But I am now convinced that it is an awful truth, well deserving the attention of all those who depend upon this as a season for repentance.

"The disorder alarms others, but it seldom creates any great alarm to the patient himself, till he comes to the very last stages of it; and perhaps not then neither, as nothing is more common than for a consumptive man to die in his chair or on his couch.—To this insensibility of danger a variety of things contribute.

"One is, the *gradual and interrupted manner* in which this distemper proceeds. When the impetuous warrior, who by raising battery upon battery, destroys his enemy's defences in a moment, abruptly breaks into a country, he creates instant terror wherever he approaches: even the most ignorant and stupid are alarmed, and put upon making use of every method of defence: whilst he who proceeds more cautiously by sap (whatever alarm he may give the garrison, who are aware of the danger of such a proceeding), seldom alarms the inhabitants much, till they see all about

them ready to tumble into ruins. Thus, when those more furious emissaries of that great conqueror death, the plague, the fever, the apoplexy, the palsy, &c. appear, they create instantaneous alarm; persons cannot have the least apprehension of their approach without terror: but the consumption gives no such alarm; its approaches are so gradual, that it does not appear to bring death much nearer to view than whilst in health. On the first seizure what is more common than for a person to say, "I have only got a little cough, or a slight fever; it will soon go off again; I have often had such complaints before now, and never was any worse for them: colds generally affect me in this manner, but I shall be better in a few days?" In a few days, probably, his disorder abates a little, and then he concludes he is well. It returns again; again he hopes and talks as before. He sees his flesh waste, and feels his strength abate, but hopes soon to get rid of his cough, or fever, or sweats, and then he shall soon recover his flesh and strength, he does not doubt. Thus he goes on *deluding* himself, while all around him see his danger plainly enough. And what enables him to do it the more easily is, that as this disorder does not in general bring a person down very fast till towards the last; in order to be sensible of his decline, he must compare what he is to-day, not with what he was yesterday or the day before, but with some more distant period; which a person in such circumstances is seldom disposed to do. It is natural to every one, I believe, to take up with the shorter comparison, and then it is easy to see what the conclusion will be.

"The slow progress of this disorder also creates less alarm, as it affords hope from *futurity*, which other disorders will not give time for. The patient finds himself, indeed, growing weaker; but 'it is owing to the excessive heats of the summer: in autumn he shall be better.' Perhaps he finds himself a little recruited by that mild season. The winter then, he becomes confident, will perfect all, and quite brace him up. On the contrary he finds his cough increase by that severe season, and that the confinement it occasions contributes further to break down his constitution. Well,—He hopes, and his friends encourage him to hope, that the spring will set all right, and free him from all his complaints. So the excellent *Watts* was dealt with, as he himself relates in the following lines:

Yet my fond friends would speak a word of hope,
Love would forbid despair.—Look out, they cry,
Beyond these gloomy damps, while winter hangs
Heavy on nature, and congeals her power,
Look cheerful forwards to the vital influence
Of the returning spring.——
Miscel. Thoughts, No. 47, p. 178.

Thus do our friends fatally flatter us with hopes of a May sunbeam, whilst not one of them is kind enough to hint at those cold north-east blasts we must feel before the arrival of that reviving season, and by which so many thousands of invalids are, in this unsettled climate, every spring sent into eternity; and so many more so broken down as

soon to fall a prey to the heat of the summer. Fatal friendship!

"But this is not the only instance in which our friends cruelly lend their assistance to help forwards the delusions of this naturally too delusive disorder. One brings you a remedy for a consumption that has cured this person and the other person, and never was known to miss, if taken in time. If you have faith in such kind of nostrums, this is sure to keep up your hopes till the event undeceive you, and shews it to be a broken reed, which pierces the hand instead of supporting it. Another bids you not to be discouraged; nothing is more common than for persons to continue weakly a long time, and after all recover their health again. I myself was told of one who recovered after being confined to his house for five years. When you are a little recovered from one of the paroxysms of the disorder, they are sure to tell you how much better you look than when they saw you last, and this not only during the first approaches of the disorder, but even to the last, if they can but recollect any one period in which you looked worse. In short, as the danger of this disorder is well known to be more certain than that of any other whatever, and the case of those who are seized of consequence more hopeless, so there is no one in which it seems to be more the united view of all around them to keep out of sight as much as possible whatever might create any alarm. If any are so thoughtless, or so much your friends as to act a contrary part, and plainly tell you their opinion, if you are not peculiarly happy in those about you, 'tis odds but effectual care is taken that they shall never more see you again: whilst, whenever the distemper will permit, your friends of a different stamp will as certainly be encouraged to get about you as much as they can, in order to keep up your spirits, or in other words, to keep off reflection: and in this they are generally too successful. Thus do friends and disorder join together, to keep the patient ignorant of his real case, and prevent him from making any spiritual improvement of it.

"But it may be asked, are there no periods in this disorder wherein this deluder cannot cheat; when the patient cannot but be sensible that he is in very imminent danger? Yes, there are. Oh! the agonizing pains some feel, when every breath they draw is, as it were, tearing to pieces the tenderest membranes in the human body. Oh! the inexpressible anguish which others feel from an obstructed respiration, when the lungs refuse to fill, and the patient is brought almost to the agonies of death: Oh! the insupportable depressions of others, when their souls faint within them: what they feel none can tell, but those who have felt the like. But these, reader, are times for *exercising*, not for *acquiring* Christian graces. The Christian, in such circumstances, finds it quite labour enough to keep his mind in a composed frame, and with a filial temper to submit to the afflictive will of his heavenly Father. It cost me, in these paroxysms, many a sigh and tear to keep mine so; yea, and

after all, I had frequent occasions to humble myself before God, that I bare not his will more submissively. Is this then a time (I appeal to thy conscience) is this a time to begin to do any thing for eternity? If thou suspectest me of misrepresenting matters, or setting things out more strongly than is needful, take the opportunity of plying to the next of thy acquaintance, who is in such circumstances. I will not say, Go and ask him what ability he finds to settle the great account between God and his soul? The question might probably get thee an immediate exclusion from his room. But take an opportunity to ask him to settle some account, or talk over some intricate affair: his answer, I dare say, will be, 'Do not trouble me with your accounts now; am I in any condition to attend to business, do you think? I could not do it were it to save my life.' Indeed! then where will thy prudence be, reader, if thou leavest the great account between God and thy soul to be settled in such circumstances? If he cannot run with footmen without being wearied, how wilt thou be able to contend with horses. Jer. xii. 5.

"But when this extremity of pain is a little abated, may it not then be hoped that season will be favourable? No. The old delusions soon return. The intermissions, even to the last, are regarded as the sure earnest, at least as affording good hope, of a recovery; and no sooner is the severity of pain, or languishing of the disorder, a little gone off, than the patient begins to think himself in but little danger. I speak this from experience. Perhaps thou wilt not think it reader, yet I assure you it is true; that though my legs have begun to swell, so as to be burdensome to me; though I am every night emaciated with the most dreadful sweats, and every morning cough up large quantities of thick matter from my lungs; and though my pen, which used to be *the pen of a* tolerable *ready writer*, now so shakes in my hand, that I can scarce write legibly; yet if I did not exercise my reason and judgment, there are times in which I should think myself in little danger. But what room is there to believe that he will exercise his reason, who is conscious that he is utterly unfit for death, and expects to behold nothing after it but blackness and darkness? How much more ground is there to fear that he will indulge the pleasing delusion, till it end in his everlasting ruin?

"The above is designed to shew how little prospect there is, that a sinner will ever be awakened to faith and repentance during a decline, and therefore, how highly dangerous it is to delay one moment in the great things that belong to our peace, in hopes of dying of such a disorder. Give me leave now to change the scene, and to add, that supposing it had all that tendency to awaken to faith and repentance, which some seem so fondly to imagine, what reason have we to hope that God will, by his grace, give efficacy to it? And yet without this, what hopes can we have of success, even from the most likely means? It was a bold expression of a certain great preacher, yet not more bold than true, 'Though God were to shake an uncon-

verted sinner over the pit of hell, however it might frighten him, it would not convert him.' No, reader; to this something else is necessary, even that *divine blessing*, without which *Paul may plant and Apollos water*, without success. But what reason have we to hope, that God will afford his converting grace to those who have wilfully trifled away their season of grace, and refused to work till the time of working is over? Where is there one instance in all scripture, except that of the thief upon the cross, (which being a case that can never happen again, is by no means a proper precedent) of a person savingly called, after the season for working was over? I know of none. I read, indeed, of persons of the most abandoned characters washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit of God, 1 *Cor.* vi. 11. and of a *Paul* obtaining mercy; that in him, as the chief of sinners, Christ might shew forth a pattern of all long-suffering to them that should hereafter believe, 1 *Tim.* i. 15, 16. Nay, and I read of some being called into the vineyard at the eleventh hour, *Matt.* xx. 6. when they had but one hour to work; but none of them called after the twelfth. No; the door seems then to be shut, and nothing left but for the Lord to take an account of his labourers. An awful consideration this for a sinner, who neglects to prepare for the coming of Christ, in hopes of a death-bed repentance. Reader, whoever thou art, may it have its due weight with thee. Methinks it may well make thee tremble, if thou art an unconverted man, to think upon what a precipice thou standest. Oh! think of it, and dread to trust to any thing to be done, when thou art capable of active service no longer. To-day, while it is called to-day, begin to prepare for eternity, lest the Lord swear thou shalt not enter into his rest at all. And concerning whom have we more reason to fear he is uttering this awful excluding oath, than concerning those who have wilfully trifled away all the time in which they were capable of serving him, in hopes of repenting when they could serve him no longer.

"But supposing all these difficulties got over; supposing that, by a miracle of divine grace, thou art awakened in this most dangerous state to such a sense of thy undone condition as humbles thee thoroughly at the foot of Jesus, produces that godly sorrow for sin which worketh repentance not to be repented of, and which would have brought forth fruits meet for repentance, if opportunity had not been wanting. In this case, I doubt not thy state is safe. But what evidence canst thou in such circumstances have that it really is so? Our Lord says, by their fruits ye shall know them, *Matt.* vii. 20. and orders us to discover the reality of our relation to him by letting our light so shine before men, that they seeing our good works, may glorify our father which is in heaven, *Matt.* v. 16. In like manner also the apostle *James* says, that by works is faith made perfect, *Jam.* ii. 22. that is, illustrated and discovered to be real. But we have no other scripture criterion that I know of. All others are the inventions of men, consequently liable to deceive.

What reasonable evidence then canst thou have that thy state is good, even supposing that it be so? I know well there are some who will encourage thee to trust to certain impulses and feelings; who talk of receiving satisfactory assurance of seeing Christ holding out his arms to receive them, from dreams, and strong impressions on their spirits, which assure them they are the children of God: but as these are no Scripture marks, a wise man will be very cautious how he trusts to them. When he considers to what a pitch the imagination may be worked up, he will always doubt such evidences as these; especially he will always have a doubt of them in such disorders as we are now treating of. The body being weak, and the spirit for the most part brisk, such impressions on the fancy, either from the operations of our own imagination, or the great enemy of souls, are easily made. We often perceive them in persons in such circumstances, with regard to common things; and what strange agitations are sometimes occasioned thereby!

"No wonder, then, if (without any divine operations in the case) the terrified uninformed mind be elevated with religious imaginations; such as that *God is theirs; Christ's blood is shed for them; the devil has no part in them*, &c. after conversing with persons of an enthusiastic turn, whose whole discourse consisted of such phrases as these, injudiciously applied: and therefore every prudent person will be very cautious how he rests on such evidence, or indeed takes any comfort from it, till he has had some opportunity of proving its genuiness by its fruits.

"Indeed it may justly make one very cautious with respect to all kinds of evidence not accompanied by works, when we consider how few of those who have been awakened on what they imagined to be a death-bed, ever kept their vows and resolutions when they recovered. For my own part, I do not know one. And though I believe there have been some few instances of this kind, yet the number is so very few, compared with those who have returned again to their folly, and perhaps become seven fold more the children of hell than before, as may well make a man tremble who thinks of a death-bed delusion, and doubt of every evidence of his own change, if he has not an opportunity of proving it by its fruits.

"How uncomfortable then, reader, must thy situation be, even supposing thou art really converted, in this most inconvenient season! While the Christian, who served God from his youth, is rejoicing in the consideration that he remembers, and ever will remember, the kindness of his youth; and taking encouragement thence, not only to stay himself upon his God, but to rejoice in him amidst all his trials and afflictions, thou art beclouded with doubts and fears, with only a bare *Who can tell but the Lord may be gracious?* And when, on the other hand, these sensible joys are fled from thy fellow Christian, and he can only trust in the name of the Lord, and stay himself upon his God, because conscious that in the main he has feared the Lord, and obeyed the voice of his servants; how dismal must thy soul

be, how full of doubts, fears, and suspicions as to all thou hast felt, and of dismal forebodings concerning what is future.

"Come now, then, and let us reason together. Is the consumption a desirable season, to which to put off the great work of faith and repentance? Is it a disorder in itself likely to awaken thee, or afford thee any peculiar means of awakening? Is there any reason to hope that God will ever bless thee with the aids of his Good Spirit, if thou thus wilfully triflest away the time of health, in hopes of a death-bed repentance? Or canst thou have any thoroughly satisfactory evidence of thy good state, supposing thee converted, if thou delayest to this most unfavorable season, or canst thou ever die comfortably without it? Say then, does a consumption appear a favorable season of acquainting ourselves with God, and preparing for eternity? Does it not appear less favorable to thee than it once did, from what has now been suggested? Yet I have not been able to tell thee half. Oh! that I could describe to thee half what I have felt in myself, of the extreme unfitness of this season for so great a work! Oh! that I could lay before thee, in a view one half as striking as they have often appeared to me, the delusions of the former, and the extreme languor and listlessness of the latter part of this most tedious disorder, wherein, literally speaking, the grasshopper is as a burden! But I cannot. My weak shattered frame forbids it. It is a wonder I have been able to say so much. But from what I have, judge of what I have *not* been able to lay before thee, and then ask thyself seriously, whether it be not best immediately to fall in with the wise man's advice, *Eccles.* ix. 10. and whatsoever thy hand findeth thee to do, to do it with all thy might? Then mayest thou hope to die with comfort whatever death is appointed to thee, and to lift up thy head with rejoicing, amidst all the future horrors of a dissolving world.

"W. W."

The reader will perceive that in the foregoing address, the pious author, in dissuading persons against deferring the momentous concerns of the soul and eternity while health and strength are continued, has argued on the supposition that they should die of a lingering illness, and thus have timely warning of their latter end. But all who depend upon this, might here naturally be reminded, that they are chargeable with a most unwarrantable presumption. Supposing a decline were ever so favorable to a due preparation for death and judgment, it were madness to defer this necessary business, since none have the least rational ground to expect such indulgence, there being numberless other disorders by which mortals are carried to their long home; and we frequently see death sent without a moment's previous notice.

From the Christian Observer.

A CORRESPONDENT, who signs himself a *Christian Parent*, having requested, in your number for January last, the communication of "a few hints, respecting the means that have been found most successful, in impressing the minds of children with the im-

portant truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence;" I take the liberty of suggesting a few considerations on this important subject.

THOUGH a pious education is not universally successful, in bringing children into a truly religious state; yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprized under these three heads, *discipline*, *instruction*, and *example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of DISCIPLINE, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an intire submission to his authority.

A child naturally conceives the authority of his parent to be absolute; and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable*; and as the understanding of the child advances their reasonableness should be unfolded: but implicit submission must be inforced long before the reason of the command can be understood.

We may easily discover, that children are perpetually endeavouring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavor by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the opportunity when the parent is engaged with company, or with some close employment, to evade obedience to a command, which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover, whether the commands of the parent depend upon his humour, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child, instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of Christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline, that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the Christian parent should shew, that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence where that is not

inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious INSTRUCTION should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. *Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* Deut. vi. 7.

It is scarcely necessary to observe, that children should first be taught the plainest truths of religion: which indeed, they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things; that he is in every place, though we cannot see him; that he sees all our actions, and knows all our thoughts; and that he will bring every work into judgment. But the scheme of religious instruction must not rest here. The whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the History of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal docrines of Christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty towards his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters: and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favour, is illustrated by the whole series of the Jewish economy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means (through divine grace) of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self condemnation, before the offers of mercy made in the Gospel can be truly valued and accepted.

The doctrines of Christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies, which have unhappily taken place amongst the sincere disciples of Christ. The conduct of the great Creator and Governor of the world towards his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams, as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner. The discourses, the actions, and sufferings of Christ, should be

impressed by a frequent and minute detail; nor should his present intercession for us ever be forgotten.

I have already observed, that regions instruction ought to make a part of the familiar conversation of a Christian parent; yet the appropriation of certain seasons for this important work remains indispensibly necessary. Amongst other invaluable benefits which the institution of the sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from wordly considerations and employments, the minds of parents and children are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty towards his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence, that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law, the method of salvation by a mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view: for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious EXAMPLE of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents; and are glad to discover any thing that can prove an argument in favour of relaxation in their own obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed, that one great benefit which we derive from the institution of the sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labour. I would here remark, that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism. *Out of the abundance of the heart the mouth speaketh:* nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the sabbath, an example of conformity to this gracious command should be shewn by every master of

a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructors may be found in this kingdom, in whom are combined the excellent qualities required in a Christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instructions of their parents and masters.

This great object should also be kept in view in the choice of situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints in compliance with the request of your correspondent, and such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the Christian parent, that to all his endeavors (be they ever so judicious) must be added constant prayer for the influences of the holy spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, whilst diligently, and with an humble dependance on his grace, we use the means which God hath appointed.

PATER.

Religious Intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE second report of the Committee of this beneficent institution being published, we are enabled to lay before our readers a summary of its proceedings during the last year.

Great exertions have been made to give it publicity and promote its success, and the advantage of these exertions is manifested in the rapid increase of the Society's funds, by the donations both of individuals and congregations, and by the enlargement of the list of its members.

The example of the Society, as was stated in the report of last year, had extended its influence to the Continent, and has, as now appears, produced there very beneficial effects.

The *Nuremberg* Bible Society, which owed its origin to the British Society, has printed a German Protestant edition of the New Testament which is sold at the low price of five pence each copy; the use of standing types having enabled the Society to supply New-Testaments at this easy rate. It was afterwards proposed to print a complete copy of the Old and New Testament by standing types, and in an improved form; but although the expense was estimated only at 1000*l.* it was found difficult to collect so large a sum, in consequence of the calamities in which Germany had been involved. The committee resolved to assist the Nuremberg Society by a father donation of 200*l.* This has enabled them to proceed to the execution of their proposal, only substituting for the *standing types* the *Stereotype*, by which considerably more than 300,000 copies may be printed without renewing the plates. A supply of cheap Bibles will thus be afforded to the poor protestants of Germany, probably for some years to come.

The expectation held out in the report of the last year, of establishing a Bible Society at Berlin has been realized. It is under the direction of persons of rank, and his Prussian Majesty has not only signified his approba-

tion of it, but has assisted the funds by a donation. In the prospectus of this institution, its formation is expressly ascribed to the example and aid of the Society in England ; and its objects are declared to be the gratuitous distribution to the Prussian poor, or the sale at very low prices, of Bibles and Testaments, and the printing of a new edition of the Bohemian Scriptures. Another 100*l.* has been remitted to aid this last object, and a farther donation of the same amount is promised to the Berlin Society, in the event of their undertaking to print an edition of the Polish Bible. These transactions were previous to the rupture between this county and Prussia.

In the last report mention was made of the anxiety manifested by some Roman Catholics in Germany to procure the Scriptures, and that the Committee had agreed to distribute among them at the expense of the Society 1000 copies of the Protestant New Testament. This donation has been thankfully accepted. A Bible Society has also been established at Ratisbon, supported by Roman Catholics, for the express purpose of circulating the New Testament among their own poor, thousands of whom have never had an opportunity of reading the Scriptures. The translation employed by them is said by competent judges to be unexceptionable.

A sum of twenty pounds has been remitted to Dr. Knapp, of Halle, in Saxony, for the purpose of supplying the poor in Gallicia, who are in great want of the Scriptures, with Bibles from the Bible Institution which has been established at Halle for more than a century.

To the Bible Society at Basle, 100*l.* has been sent for the purpose of purchasing French Protestant Bibles, to be sold or distributed among the Swiss and French poor, at the discretion of the Basle Society.

It having appeared that a great want of Bibles prevails in Esthonia, Finland, and Sweden, the Committee resolved to grant a donation of 150*l.* to promote the circulation of the Scriptures in those parts, as soon as a Bible Society shall have been established there.

With a view to supplying the French and Spanish prisoners of war in this country with the Scriptures, a contract has been entered into for a stereotype edition of the French Bible ; and in the mean time 100*l.* has been expended in distributing French Testaments among them ; and 2000 copies of the New Testament have been ordered to be printed in the Spanish language, with 1000 extra copies of the Gospel of St. Matthew only. The bounty of the Committee has been gratefully acknowledged by the prisoners and a farther supply has been solicited.

The Committee have directed 1000 German Bibles and 2000 German Testaments to be procured for the accommodation of the natives of Germany residing in England.

The edition of the Gospel of St. John, translated into the Mohawk language, by Teyoninhokarawen, a chief of that nation, and printed at the expense of the Society, reached Montreal at the close of last year. The Indian interpreters have declared the translation to be very correct.

The Committee have furnished a respectable clergyman in Ireland with 1000 Testaments for distribution among the Roman Catholics of that country, and they have agreed to furnish the Association at Dublin for promoting the knowledge of the Christian religion, with Bibles and Testaments on the same advantageous terms on which they themselves procure them from the University. It clearly appears that Bibles may be circulated among the Roman Catholics with little difficulty ; a Society has been formed for that express purpose ; and the admission of them into schools has been recommended even by a Roman Catholic Bishop.

The zealous exertions of the friends of the institution in Scotland have been continued with unremitted activity and great success. In this good work the Presbyteries of Glasgow and Edinburgh have signalized themselves. And *the Society for propogating Christian Knowledge* in Scotland have signified their willingness to unite their cordial efforts with those of the British and Foreign Bible Society. From the information obtained by the Committee, there remained

no room to doubt, that although the Society in Scotland were about to publish an edition of 20,000 Gaelic Bibles, a great want of Gaelic Bibles would still necessarily prevail. By this consideration, independently of the claim which arose from the liberality of the contributions received from Scotland, the Committee were led to determine on printing forthwith another edition of the Gaelic Scriptures of 20,000 copies.

To the Island of Jersey, where the Scriptures in the French language, the common language of the Island, were become very scarce, the Committee have directed 300 copies of the French Testament to be sent for distribution.

The publication of the proposed edition of the Welch Scriptures has hitherto been delayed, notwithstanding the anxiety of the Committee to fulfil the just expectations of the people of that principality, chiefly by impediments connected with the mechanical process of Stereotype printing. The Welch New Testament has however been at length completed, and the whole Bible it is hoped, will in no long time be ready for distribution. Twenty thousand copies of the entire Bible, and ten thousand more of the New Testament in 12mo will be printed.

In Bengal a commencement has been made in translating the Scriptures into Chinese. In March 1805, the translation of the book of Genesis and the Gospel of St. Mathew was in a state of forwardness, and some chapters of each had been printed. And under the auspices of the college at Fort William, the Scriptures are in the course of translation into all the languages of Oriental India*.

Two editions of the English New Testament, (8vo. and 12mo.) printed by stereotype, under the direction of the University of Cambridge, have been printed for the Society, and members may now obtain copies of them on applying to the Depository, 19, Little Moorfields. A large edition of the complete Bible is in the press†.

An Association has been formed in London, (we noticed it in a former number) for contributing to the fund of the British and Foreign Bible Socity, by small monthly subscriptions.

The different denominations of Christians at Birmingham have united their efforts in order to procure subscriptions for the institution, and a large contribution has been the fruit of their zeal.

We are favored with the following letter from Capt. BENJAMIN WICKES, *dated London, April 2d, 1806, which has lately been received by his friends in this place.*

I WROTE you a few days after my arrival at this place, and gave you I think some general account of what had happened to me since I saw you: but as I do not remember particulars, perhaps I may in this repeat some things I have already mentioned. We are going from London to Calcutta; two missionaries with their wives are going with us from the Baptist society, and a young woman espoused to a missionary already in Bengal from the London society, and there to be married. On the 12th of last month, the Baptist missionaries were ordained at Oxford, and set apart for the mission at Bengal. I went to Oxford on this occasion, and was witness of a very solemn scene, and was treated with all that tenderness, that would have been due to an eminently good and useful man. Alas! for us, how easy is it for man to be mistaken! These people went so far in a full meeting of their missionary society to vote me their thanks for the part I had acted in favor of their mission, and requested that I would sit for their

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* *We understand that a donation of* 1000*l. has since been voted by the committee in aid of this grand design.*

† *Bibles and Testaments are purchased by the Society at the wholesale price, from which, in selling them to members, there is a deduction made of* 20 *per cent.*

limner in London to take my likeness, to be deposited among the most noted of those that have been, are now, and may hereafter be, engaged in this work. This has been done, and whatever may be the consequence, I take it as I think it is meant, an expression of gratitude to a stranger who has given some proofs of favouring their cause. On my return to London I found that the Lord had blessed the ministry of the Jew minister, and given him several seals to his ministry from among his brethren. One evening last week, I went with one of the missionaries that is going with me, with two or three others, to drink tea with the Jew minister. While we were at tea there came in two Jews that were awakened under that sermon which you heard me speak of hearing him preach last fall, which was the first fruits of his labours. Those took tea with us, and after tea was over, there came in three other Jews, the fruits of his ministry. When they had sat down I counted our number, and found there were an equal number of both Jews and Gentiles, six of each; on which I observed, that there was a remarkable instance before our eyes, of the partition wall, between the Jews and Gentiles, being broken down, and proposed, that we should join together in prayer and praise, which was readily agreed to, although the Jews had not heretofore seen such a thing, and perhaps such a thing had not taken place since the times of the apostles, if then. I lead in the exercise, the missionary followed, and the Jew minister concluded. When the exercise was over, the Jews took us by our hands with such expressions of love and brotherly affection as was truly gratifying. The evening before last, I went to take tea with the missionaries at their lodgings, where I found a large company of Christian people of different denominations assembled Mr. Fuller, Sutcliff, and several other ministers, were among them, also the Jew minister, and several of his Jew converts, the way being opened last week as mentioned above, for their mixing with the Gentiles. Here we held a very solemn exercise in prayer and praise. I was again appointed to lead, a missionary of the London society followed, the Jew minister succeeded, and Fuller and Sutcliff concluded. When the exercise was over, the Jews were again taken by the hand, by both ministers and people, and received in the bonds of brotherly love, as alive from the dead. Yesterday morning I had on board the ship to breakfast, the missionaries and their wives, several ministers of different denominations, and others to the number of about thirty. I would fain have had the Jews among them, but they could not come. Here we had an exercise of prayer and praise, until near twelve o'clock, committing the missionaries, the ship, and the crew, to the care of the blessed God, and praying for the spread of the gospel among the heathen. In the evening there was a meeting held at one of the Baptist meeting houses, for the purpose of dismissing the missionaries from their country and kindred, to go among the heathen in Bengal. This was a crowded and solemn assembly. After two ministers had prayed, Mr. Fuller gave a word of exhortation and advice to the missionaries that was truly affecting and impressive. Now what shall we say to these things? Cannot we conclude that God is really with us, and take the comfort of it?

BENJAMIN WICKES, Sen.

[*Assembly's Mag.*

Extract of a Letter to one of the Editors.

REV. SIR,

ON the fourth of September the Presbytery of Oneida ordained Mr. George Hall, of East Haddam, Connecticut, to the work of the gospel ministry; and installed him in the pastoral charge of the congregation of Cherry-Valley. The Rev. James Southword of Bridgwater made the introductory prayer. The Rev. Samuel F. Snowden of New Hartford, delivered the sermon. Rev. James Carnahan of Hillsborough, made the ordaining prayer; Rev. Joshua Knight of Sherburn presided and gave the charge to the minister, and the

charge to the people ; Rev. Mr. Southword gave the right hand of fellowship, and Rev. Andrew Oliver, late of Pelham, Massachusetts, made the concluding prayer.—It was observed by several persons present, that the transaction was one of the most impressive and affecting which they had ever witnessed. The circumstances which contributed to render it so, deserve notice. The congregation, though one of the oldest, West of Albany, had been favored but in a partial degree, with the labours of a minister of the gospel, and had been for some length of time destitute. Many unpromising circumstances had discouraged, and almost destroyed the hopes of the friends of religion in that place.

The prospect of having the gospel speedily and permanently established among them, became daily more gloomy. The hand of Providence seemed evidently to direct Mr. Hall to this place and in a surprising manner to dispose the congregation happily to unite in him. The recollection of these particulars, with the sufferings endured by this settlement in its infant state during the war, which were seasonably brought into view in the course of the exercises of the day, produced strong and tender emotions. This was fully manifested, when the members of the congregation, after the services were concluded, came forward to give their minister the right hand in token of fellowship and affection. Aged men, the fathers of the settlement, whose hair was grey with years, and in whose remembrance were revived afresh, the difficulties, sufferings, and trials which they had undergone, were now led to hope for a season of union, peace and prosperity. This scene drew tears from the eyes of the spectators, as well as from both minister and people ; even the most who were collected could scarcely refrain.

The ordination which took place is the fourth in the space of four months, which has occurred in the Presbyterian and Congregational churches in this part of the country. In June, Rev. Mr. Clark was ordained and installed in the town of Milton, a few months previous to which Rev. Mr. Chadwick was reinstalled in another congregation in the same town. In July Rev. Mr. Rich was ordained and installed at Sangersfield. In August Rev. Mr. Adams was ordained and installed in a congregation in Sherburn. The ordination of Mr. Neil at Cooperstown will take place on the 22d inst. by appointment of the Presbytery.

It is a subject of pleasing contemplation and of lively gratitude to God, to see congregations formed and supplied with pastors in places which but a few years since were a wilderness.

The instances above mentioned were confined to those churches which from their agreement in doctrine, uniformity in worship and spirit of discipline may be considered as forming one denomination. Merciful and gracious art thou, O God, who dost by various instruments and means revive the spirit of the upright, and revive the heart of the contrite ones.

ORDINATION.

ORDAINED, some time since, to the Pastoral care of a church and congregation in the society of Western, town of Tioga, state of New York, the Rev Jeremiah Osborne. The Rev. Seth Sage of Shenango made the introductory prayer ;—The Rev. Seth Williston of Lisle preached the sermon, from Isaiah xliii. 4. Rev. Hezekiah N. Woodruff of Scipio, made the consecrating prayer and gave the charge ; Mr. Williston gave the right hand of fellowship ; and the Rev. Nathan B. Derrow of Homer, made the concluding prayer.

Donations to the Missionary Society of Connecticut.

October 17.	A young Lady in Torrington,	1
29.	Rev. Asa Carpenter, contributed in new settlements,	3 67
	Doll.	4 67